

As rays of the rising sun  
bathe the sky in a rosy glow  
The dawn of knowledge  
illuminates our mind  
Like the lamps of Diwali aglow



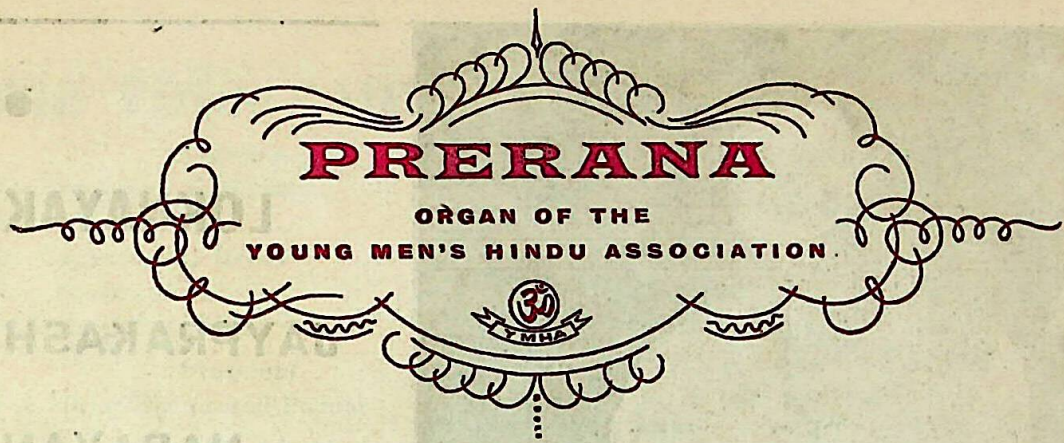
**State Bank**

CHAITRA-SBI-495

Printed and published by Shri B. P. Jog for The Young Mens Hindu Association and  
printed at the Anand Mudranalaya, Girgaon, Bombay-400 004, and published  
at 141, Vithalbhai Patel Road, Bombay-400 004.

**Editor : Shri B. P. Jog, B. A. LL B.**





## DIWALI NUMBER

**VOL. XXVIII**

**JULY-OCTOBER, 1979**

**No. 2**

**PUBLISHED HALF YEARLY  
MAY AND NOVEMBER**

### **SUBSCRIPTION :**

**Annual Rs. 3/-    Single Copy Re. 1/-**

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# OUR POLITICIANS

*By M. J. Gordhandas*

(I)

This is the year of the child,  
and, our Politicians  
have behaved like juveniles—  
Raw, immature, callow, foolish,  
self-centred,—  
they were upto all sorts of wiles.  
We have won Independence, but,  
still we have  
to travel miles and miles;  
Our politicians do not solve  
problems, but,  
create them in massive piles.

(II)

For our politicians, the poets  
ought to compose  
suitable nursery rhymes  
To eulogise their apparent  
animal instincts,  
and their juvenile crimes,  
So that, their sportive political  
career with  
their infantile behaviour chimes;  
They are sure to entertain the  
public with  
their theatrical pantomimes.

(III)

We have characters, like well  
known figures  
in literature, myths, and  
story books—  
Devils and goblins, eunuchs and  
giants, sadhus,  
thugs, bandits, usurpers and crooks.  
They assume different names for  
their parties,  
and presume virtues with  
hypocritical looks.

In our political dreamland,  
they with magic  
wands hover round us like spooks.

(IV)

We have among our politicians  
buffoons and  
bastards, cock-chafers and clowns  
Anywhere and everywhere—in  
villages, big cities and small towns.  
They are prominent in the papers,  
on the T. V. and Radio as men  
of renown.  
They rise in our esteem one fine day  
and they suddenly tumble down.

(V)

We have Khadar clad hypocrites  
who always swear in Gandhiji's name.  
We have selfless selfseekers, who are  
playing the power politics game.  
Some are after offices, some after  
money, and, some are after fame.  
For wanting something without  
giving anything, they have no  
heart burning or shame.

(VI)

For us the people--these are the  
worst of times; for the politicians,  
the best of times  
The people cannot detect, and,  
the politicians commit  
a thousand crimes.  
For the people, it is hell and  
holocaust, for the politicians,  
the scene is sublime.  
The politicians roll in dollars and  
the people have to beg for dimes.





# Current Review

—By G. C. Presswala

## Political Situation :

Shri Morarji Desai's resignation as Prime Minister, the President's invitation to Shri Charan Singh, who defected from the Janata Party only a few days before, to form a new Government, his failure to prove his majority in the Parliament and the President's acceptance of his advice to hold a mid-term election are now matters of history and of common knowledge. It is a pity that the Janata Party which had raised high hopes amongst the people of this country failed to live upto their expectations. Personal ambitions of certain leaders and constant bickerings were mainly responsible for the poor performance of the Party when it was in power. If any one person is to be blamed for its debacle, it is Shri Charan Singh to whom the dubious honour of ruining the Party will go. Immediately after taking the oath of office, he admitted that he realised his life's ambition when he became the Prime Minister. Obviously, all his moves and actions during the time he was in and out of the Janata Party ministry can, in the light of his admission, be interpreted as so many manoeuvres calculated to realise this personal ambition.

What is the present position? Smt. Indira Gandhi, Shri Charan Singh and Shri Jagjivan Ram appear to be the three main contenders for the office of the next Prime Minister. Two of them have already held that august position and the third was Deputy Prime Minister and a

Minister in the Central Cabinet for decades. Mrs. Gandhi's record is none too flattering. Shri Charan Singh's past record as Chief Minister of Uttar Pradesh and Deputy Prime Minister, Home Minister and Finance Minister in the previous Central Cabinet is not very creditable. Both of them are highly controversial figures. Moreover, Shri Charan Singh has been singularly lacking in discipline and it is very doubtful whether such a person, in company of a man like Raj Narain, will be able to inspire discipline in the party he heads. Shri Jagjivan Ram is a more amiable person with plenty of experience as an administrator but his age is against him. Apart from these three there is hardly any other person on the national scene whose party is likely to win sufficient seats in the next election to enable him to form a Government. Thus the choice before the voters is extremely limited.

Let us examine the position from another angle. Most of the candidates are likely to be the existing members of the Parliament or those who were defeated in the previous election. They will seek election under different guises or with different party labels. So it will be like variations in the patterns formed in a kaleidoscope in which the pieces of coloured glasses are always the same.

Under the above circumstances though the political parties fighting the



elections will formulate alluring election manifestos each vying with others in making promises to the voters the chances of the country's having a stable, efficient and clean Government at the Centre are indeed very slender.

Not only do our politicians try to lure the voters by promising things most of which will remain only on paper but they also distribute financial or other bonanza to certain sections of the voters at the cost of the State, that is, ultimately at the cost of the tax-payer. Recently Shri Charan Singh announced certain reductions in prices of commodities like kerosene, diesel oil etc. which were fixed by his Government only a few weeks before purely with the motive of ingratiating himself with the voters. Some of the Chief Ministers of States have also employed similar tactics to influence the voters of their respective States. Even when the elections are not round the corner the approach of the Central and State Governments to day-to-day problems is in most cases conditioned by considerations of political advantage. Under these circumstances justice and right decisions are relegated to the back ground.

As a matter of fact during the last three decades of governance of this country the quality of administration, both at the Central and State levels, has been deteriorating so fast and so seriously that the unscrupulous and antisocial elements in the Indian society are having a field day. And the irony of the situation is that not only the Governmental machinery is unable to check them but those in charge of this machinery, that is, the elected representatives in positions of power and the Government

employees by and large aid and abet their activities to derive personal gains for themselves. No doubt the honest and intelligent sections of the people are sorely disappointed with the developing situation and see no ray of hope on the horizon. They feel that politics is plaguing their lives like a chronic disease.

There are people who believe that the only option before the country for freeing itself from the strangle-hold of unscrupulous politicians is that of changing the form of government, from the Cabinet form to the presidential form similar to that in the U. S. A. The latter form of government has several advantages. The greatest advantage is that the country is assured of a stable government at the centre at least for a period of, say five years, which is the usual term of office of a President. The President is free to choose the best brains from the land to run the administration efficiently. As he does not depend on the support of the members of his party for his continuation in office he is free from the endless politicking which consumes a lot of time and energy of a Prime Minister and he is also not forced to throw crumbs of office to prominent members of his party. Moreover, a President can take quick decisions and even unpopular measures in the interest of the people.

However, such a change in the form of government cannot be brought about without amending the Constitution. The Members of the Parliament, who alone have the power to amend the Constitution, have acquired a vested interest in the present form of Government which they are able to exploit for their personal gains. Shri Nani Palkhiwala,



the eminent jurist and constitutional expert, who has the benefit of observing both these forms of government at close quarters, recently started a dialogue advocating the presidential form of government for solving our present problems of governance of the country.

### **Inflation :**

Inflation is once again rearing its ugly head. Since February last the price index has gone up by about 19 percent. The present price rise has been triggered by the last budget prepared and presented by Charan Singh. At least that was the proximate cause which started the new wave of increasing prices.

Since the time of Pandit Nehru our Government has been telling us that its economic policy is independent and not influenced by other countries. If, however, we go into the history of the economic policy of successive Governments we shall find that in many respects they have copied the Western countries or Soviet Russia.

Our Five Year Plans derived their inspiration from the U. S. S. R. But Russia executed these plans in a tightly controlled economy in which neither capital nor labour has any freedom whatsoever. Our Government spent hundreds of crores of Rupees in establishing industries with long gestation periods at costs which were far in excess of the real costs as a part of the money spent was pocketed by those who were entrusted with their execution. Moreover, the implementation of the plans was in many cases inapt and inefficient. The result was that heavy amounts of money were injected in the economy of the country without addition to the supply

of goods and services of corresponding values. Some of the public sector units were technically defective and very badly managed and therefore, they did not make their due contribution to the total supply of economic goods nor did they give returns on investments which are normally expected. A large number of these units, far from making any contribution to the public exchequer, is a great drain on its resources. Again a part of the money required for execution of the plans was acquired by the simple but highly dangerous expedient of printing currency notes, that is, by deficit financing. This idea of deficit financing is also borrowed from the West where economic conditions are totally different.

The State Governments and the Central Government took into their hands more and more industrial and business concerns either by promoting them in the public sector or by nationalisation. As a result a very large and vital part of the economy came under Government control. One would not have any quarrel with state control, provided the concerns are managed economically and efficiently. Though the Government is functioning in a very wide field and for a sufficiently long period its record of achievement is most dismal and disappointing. Nationalised banks, coal mines, Electricity Boards, State Trading Corporation, the L. I. C., N. T. C. Mills and steel plants are glaring examples of gross mismanagement by the Government agencies and, in some cases, grave misuse of public concerns by politicians and employees. The public sector units, by their failure to produce goods and services in quantities warranted by their respective capacities



and at costs economically justified, have not only contributed to the price rise but have also been responsible for disruption of production in many industries which depend for some of their inputs, like coal, steel, power etc. on the former thereby further upsetting the balance between supply and demand.

Hoarding, profiteering and black marketing are encouraged under these conditions. But these are the conditions which in a very large measure are created by Government policies. It has been a common experience that commodity prices scale one peak after another. Those in business reap windfall profits and speculators and hoarders who have the resources and the capacity are provided unlimited opportunities for making undeserved profits. The fault is not so much with the people who indulge in these activities—because it is a natural instinct—as with the Government which creates conditions favourable for their operations.

The Government advises people not to take unfair advantage of the situation. But has the Government been fair to the people? Does it think of the hardship caused to the people by its indiscriminate printing of currency notes, by its extravagant and wasteful spending of the tax-payers' money, by its reckless nationalisation of industries which it cannot manage efficiently and economically, by shortages of power, coal, steel and transport for which it is responsible, by curbing and putting hindrances in the way of a healthy and natural growth of industries by a policy of controls and licences and by the ever growing burden of taxation. Its misconceived and faulty policies have brought the nation on the

brink of economic ruin. The country now finds itself in the inexorable vicious circle. God alone can now extricate us from this circle of too much money chasing too few goods !

One of the stock excuses for justifying the Government policies is that the inflation is a world phenomenon and our country cannot escape it. However, in the Western countries the State provides social security and almost full employment and, therefore, nobody is forced to starve or to go without the minimum requirements of life. In India if a person has not the money to buy even his primary requirements he has to do without them and nobody bothers about what happens to him. Under the circumstances it becomes the basic duty of every one to provide for old age, sickness and unemployment by having sufficient savings. But continuous and fast erosion in the intrinsic value of money defeats his efforts to make provision for the aforesaid purposes. It, therefore, becomes the paramount duty of the Government to maintain the value of money at a more or less stable level.

It is with a feeling of pain and disappointment that one is forced to brand the Indian Government as the greatest robber in the land guilty of continuously looting the people by eroding the value of the Rupee and by imposing ever increasing burden of taxation. Some examples will prove the point. When a person who had taken out an insurance policy, say of Rs. 10,000/- twenty years before, receives the policy amount on maturity, what is the purchasing power of the money compared to that of the premia he paid? Similarly a person who received the amount of gratuity some ten



years ago after putting in nearly thirty years of service will find that the income he derives from the gratuity amount will enable him to purchase less and less year after year. The plight of pensioners is also as bad. The whole society is in turmoil. There is constant labour trouble. An unending struggle between the employers and employees is going on. Soon after a section of workers has won an increase in their wages, they find that the increase is swallowed up by a further rise in prices. No wonder there is around dissatisfaction and disappointment !

### Common Civil Code :

Time and again we are being told that India is a secular democracy. But our national life is bristling with many distortions of secularism. Even after more than thirty years of independence we have not succeeded in evolving a common Civil Code. It is being argued that imposition of a common Civil Code will hurt the religious feelings of certain communities. For example, we do not have a common law relating to marriage and divorce. It is not known how practice of polygamy can be justified in a modern society. Just because some centuries ago in a far off land where population was sparse a certain religious leader said that four wives are permissible for one man, is it reasonable for his followers to refuse to march with the times and to join the main-stream of national life even though circumstances have entirely changed ? The Koran does not compel them to marry four wives, otherwise those having only one wife would be guilty of not following what is enjoined on them ! Again in these days of population explosion, the claiming of a special privilege by a particular community which goes counter to the policy of limiting the population is absurd. Whenever there is shortage of food in the country this community claims equal right to being fed by the State, though some of its members contribute to the population explosion by practising polygamy.

Another aspect of the problem is the law relating to divorces. The world has travelled very far from the days when women were considered an inferior sex. In the absence of a modern code governing divorces, it is the woman who stands to suffer the most. To do justice to one-half of the population it is high time that a common Civil Code is evolved and enacted.

### Civic Sense :

We are singularly lacking in civic sense. We do not bother to think that we make our living conditions less safe and less comfortable by committing nuisance on public roads. Drivers of motor vehicles do not hesitate to ignore traffic signals or to deprive pedestrians of their right to cross the road even when the signal for pedestrian crossing is on. The traffic police also do not care to take notice when vehicles stop on pedestrian crossings. And within our own houses we are guilty of wasting water and electricity which are so scarce.

Many of us are simply unconcerned when they become a source of nuisance. For example, we celebrate our personal functions or public functions with so much noise and in such manner that people living in the neighbourhood find it difficult to do their work or, if it is night time, to sleep. Again, we have become so callous to human suffering and to acts of injustice that we refuse even to take notice of a person lying unconscious on a road side or incidents of ill-treatment of a man or a woman in the public by bad characters or hoodlums. All this is due to lack of that innate sense of discipline and decency which is the characteristic of a civilized people. It is also this lack of discipline and decency which is at the root of the extremely sad state of affairs we are witnessing at the national level.

□ □

PRERANA



## Shri Jayprakash Narayan :

The death of Lok Nayak Shri Jayprakash Narayan removes from our midst one of the few remaining personalities belonging to the generation on Mahatma Gandhi, which was inspired by high ideals and which believed in serving the suffering humanity without expecting any reward whatsoever.

J. P., as he was popularly known, was a very sensitive person. He was equally bold and had the courage of conviction. He changed from a violent revolutionary to a non-violent follower of Gandhiji. After Independence he worked in the Bhoodan movement and Sarvodaya movement for the uplift of the masses. When he felt that these movements were inadequate to deal with some of the grave problems facing the nation he did not hesitate to enter politics and to call upon the people to work for a total revolution. As a result he found himself in a jail at a very advanced age. Thus he was not obstinate in holding on to any particular views, which on later thinking he found, required modification. But he never budged from the basic aim of his life, viz. serving his people.

J. P. must have been a sorely disappointed man in the last days of his life when he saw that top leaders of the Janata Party, whom he helped in coming to power, were frittering their time and energy in the fight for individual power. It would be a most fitting tribute to this great son of Mother India if the people tried to do what their leaders have failed to do. J. P. wanted a total revolution and a total revolution means a revolution in which the masses participate. The best way of cherishing J. P.'s memory is to work for the realisation of his dream of such total revolution.



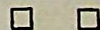
## Dr. J. J. Merchant :

Dr. J. J. Merchant passed away in Bombay on 22nd July, 1979. He was ailing for a long time before his death. He was a popular medical practitioner in the V. P. Road locality. He had retired from his profession and public life a few years ago.



Dr. Merchant was associated with the Young Men's Hindu Association for more than twenty-five years. During this long association he actively participated in its activities. He was a Member of its Managing Committee and for some years its Vice-President. The Sick-bed Requisites Service of the Association was established in collaboration with the Lions Club of Bombay in 1962 as a result of his initiative. He was a Chairman of the Health and Welfare Committee which looked after the day to day management of the Service.

We place on record the Association's keen appreciation of the valuable services rendered by Dr. Merchant and pray to God that He may rest his soul in eternal peace.





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# Be Sincerely Just to J. P.'s Memory

—By *B. N. Gokhale*,  
Retd. Judge, High Court.

## J. P.'s Death End of an Era

The death of Shri Jayaprakash Narain or JP, as he was popularly known, signifies the end of an era of outstanding national leaders with all-India stature, who had taken a leading part in the struggle for India's freedom. This is unfortunate from the point of view of unity and integrity of the country and the very serious social, economic and political problems which face us even if the forthcoming elections can enable any existing political parties or groups to form a stable Government at the Centre. Thanks to our policy of Non-Alignment as pursued by the Janata Government and our friendly relations with our neighbour nations there is no external problem which should cause us any anxiety.

My acquaintance with J. P. was never close. I was introduced to him by Shri V. B. Karnik the well-known social and Trade Union leader several years ago. I met J. P. again after Maharshi Dr. D. K. Karve was felicitated at the Brabourne Stadium on the completion of his 100th year on 18th April 1958 when Pandit Jawaharlal Nehru remarked in his tribute that we were really seeking Dr. Karve's blessings and in honouring him pledging ourselves to continue his work. J. P. was not present at the function but I met him the next day at late Motichand Shah's residence where at a gathering for deener of less

than six or seven persons, Dr. Karve and J. P. met each other and conversed mainly on the problem of Women's education. I remember how once Dr. Rajendra Prasad said that if Bihar had a Dr. Karve, women's education there would not have lagged behind. J. P. was then possibly of the same view. The third time I met J. P. was when I presided over his two Ruparel Endowment Lectures on Gandhiji. He spoke with great sincerity on the life and work of Gandhiji and the principles which were close to the hearts of both.

## J. P.'s Emergence on Political Horizon

The pre-emergency period witnessed the reemergence of J. P. on the political horizon, and the installation of the Janata Government replacing Congress rule of thirty years was probably his greatest achievement. That is why the break-up of the Janata Party saddened him most in the delicate state of his health. It was possibly the biggest set-back he had experienced in his experiments with the concept of total revolution. In his long political career, his concept took many forms and he took part in many experiments: the release and reform of Chambal valley dacoits and confessions by smugglers were two such experiments, the impact of which has never been to my knowledge adequately adjudged. He espoused and agitated for many causes which brought him many friends and



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admirers even from abroad, though he had to meet with adverse criticism also. He was like Gandhiji in this respect. He could never have been comfortable as a Minister or perhaps even as a Prime Minister, but he never sought election and shunned offers of office. Just a few days before the end, he is reported to have given the following message on 1st October 79, the Dassara Day: "Let the good triumph over evil, truth over falsehood, and a better and brighter life put an end to the darkness around." This has almost the ring of Saint Dnyaneshwar's Pasayadana at the close of the saint's exposition of the Bhagwad Gita. The message epitomises J. P.'s intense humanism.

### How to Cherish His Memory

How shall we then do justice to J P.'s memory? I think the best way to do this will be for all political parties to forget their differences and come together to the extent possible after the elections are over to solve the many serious problems which face us and will continue to do so unless there is a sort of united front to deal with them honestly. During the emergency, the Preamble of the Constitution was amended to declare that India was a democratic, secular and socialist republic. Even during the emergency there were critics who opposed such a change in the Preamble on the ground that once the Preamble was touched, any authoritarian Government could change the republican and democratic features of the Preamble itself and of the Constitution. But apart from this theoretical objection, does the use of the words 'secular, or socialist' solve the problem of integration, or usher in an era wherein poverty, disease,

illiteracy, superstitions will disappear? Take the problem of minorities or the riots which flare up from time to time or the atrocities practised on the untouchables and backward classes. The Janata Government set up the Minorities and Scheduled Class Commissions but they by themselves can never solve these problems. During British times, one could blame the Government, though not with impunity or openly, for fomenting communal riots for political motives. Curiously even after independence we find similar charges being levelled against certain organizations on the basis of their alleged dominance on the ruling party. This is simply intended to confuse the public mind and derive political advantage out of it. In 1893, there was a serious communal riot in Bombay. It was quelled not merely by the use of the military but by the bravery shown by the Ghatis and Kamatis who repelled the Muslim rioters who, it was admitted on the part of the Government, were the aggressors. A reported decision of *Queen Empress v Kahanji*, I. L. R. (1894) I. L. R. 18 Bom. 758 of Mr. Justice Jardine and Mr. Justice Ranade shows how normal prosecutions can lead to the discovery of truth rather than an investigation by a Commission of Inquiry, whose report often lies buried in official archives without any action being taken on it. In the National Social Conference which used to be held each year after the sessions of the Indian National Congress, the late Justice Ranade often spoke on this problem and had suggested the formation of permanent Conciliation Committees to foster and maintain Communal harmony at taluka and district levels if not the village level. This has never been tried. But such



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Committees, if formed and free from the influence of party politics, would achieve much for communal harmony and the protection of minorities than an All India Commission which might be useful only for suggesting reforms to do justice to the minorities when need arises.

Take next the problem of corruption. In British times, it appears, that if charges of corruption were levelled against even fairly high officials and that too anonymously, they were enquired into and if found unsubstantiated, the officer concerned was asked to or permitted to proceed against the accuser, if known; this not only safeguarded the right of the citizen to make complaints against officials with the danger of being prosecuted if the complaint proved false, but the official also got an opportunity to clear up his character if he was so minded. ( See Queen Empress V. Karigowda ( 1895 ) I. L. R. 19 Bom. 51 decided also by Justice Jardine and Ranade JJ. )

I have referred to two out of the many outstanding problems which are agitating the public mind in recent years. To take other problems like promoting voluntary Family Planning, prevention of Alcoholism, the fight against social evils like the dowry

system, protection and bringing up of backward classes and Harijans, rooting out illiteracy, persuading citizens to have a Uniform Civil Code etc. they will have to be similarly tackled on the basis of being made a part of a plan for total revolution mobilizing in particular Stree and Yuva Shakti for the purpose, provided care is taken in selecting paid or where possible honorary workers after judging their suitability on the basis of qualifications, inclination, willingness and enthusiasm to join in and take part in solving or attending to social or economic problems. Co-operation of voluntary social organizations can be available if official red-tape and formalities are cut down to the minimum.

The Slogan of Jayprakash Amar Rahe can only be given true significance if his memory is cherished not by erecting statues or giving his name to streets or chowks, but by trying to give concrete shape to his idea of total revolution by allotting different fields of social and economic work to those best fitted to carry it out with or without financial help from Government if available without any political strings being attached to it. Our remembrance of J. P. must mean our total submission to national interests and not to sectarian or party interests.

□ □

*Ye divinities on earth—sinners ! It is a sin to call a man so; it is a standing libel on human nature. Come up, O lions, and shake off the delusion that you are sheep, you are souls immortal, spirits free, blest and eternal; ye are not matter, ye are not bodies; matter is your servant, not you the servant of matter.*

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# THE SUPREME PATH OF BHAKTI

‘ LOVE IS ITS OWN ETERNITY ’

—By *Smt. MANI SAHUKAR*

**S**piritual awakening can come often through one single impact of Divine Grace. A single darshan, a look, a touch of a Satpurush can bring about this immediate miracle of transformation in an individual Jiva.

However, in order to perpetuate this awakening, disciplined sadhana has to be practised with tremendous zeal and dedication. The quest lies not in knowing the personal ego, but in the knowledge of the eternal self which lies in the depth of every individualized self. This truth is succinctly expressed in the Sanskrit formula “Tat Twam Asi”—Thou art That—The immanent Eternal Self. Thus the final quest of every human being is to discover for himself who he really is.

Very broadly speaking there are two methods of attainment, because God is both immanent and transcendent. If we follow the path of self-enquiry, the path of Gnan or knowledge, we certainly have to search for the immanent Divine, but we can also be swept away by the radiance of God’s personality manifested through his Incarnations, and then our search is for the transcendent God; and it is here that the path of Devotion, the Bhakti Marg comes into its own. For, the transcendent Divine reveals Himself only through the persuasive power of Love.

What is Love? Love at the ordinary human level is terribly conditioned—conditioned by reciprocal expectations, by

the reaction of the loved one and by one’s possessive ego which brings in its trail a host of limitations. But true Love which forms the basis of spiritual sadhana is quite different. Herein the seeker aims at a selfless adoration of the Divine; and through constant remembrance of Him and surrendering to His radiant will, the seeker also tries to raise himself to a state of divine consciousness. Such love is unique and can be called Bhakti. The word Bhakti has earned through its practical implementation a unique connotation. Indeed the word synthesizes in itself a whole concept and philosophy of love at its highest.

Bhakti, when it is practised as a sadhana, lies in the devotion that one tenders to a perfect Being, in other words—to some worthy embodiment of the Divine. For the Bhakta, God is a personified Being. This personal God worshipped by the Bhakta is not different from the impersonal Brahman, but since the absolute of the gnanis is too much of an abstraction, the Bhakta chooses the relative aspect of Brahman—that is, Ishwara who becomes embodied in the mighty Avatara and Gurus who lead Bhaktas to their goal of Liberation. Now, it is psychologically very difficult to feel adoration and reverence for an abstraction, so the Bhakta focuses his mind on some worthy embodiment of the Divine, and then goes on to serve that ideal embodiment with faith, humility, submission and veneration.



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It becomes relevant at this stage to distinguish between the right kind of bhakti—the Para Bhakti and the indisciplined emotionalism which often degenerates into the mere sentimental. Real bhakti is a purified, disciplined emotion; a genuine adoration and service for the manifested Lord without any desire for reward. Swami Vivekananda has said that one single moment of madness of extreme love for God can bring eternal freedom from bondage ! But this supreme madness can come only through intense and persistent effort, through the rigorous out-pouring of love and surrender to one's chosen ideal of Divinity.

The path of Bhakti is the most simple and pleasant of all sadhana. Through para Bhakti, the Bhakta attains ultimately not only the knowledge of the nirguna aspect of God, but he is also blessed with the highest vision of Ishwara or God as the manifest universe. The sadhana of devotion appeals to all those whose aesthetic sensibilities are predominantly developed. The sensitive and the

artistically inclined are lured by the prospect of a union with the Divine which combines in it both ecstasy and beauty. Many spiritual giants of ancient Bharat such as Sandilya and Narada have exalted Bhakti as being the highest path, and many other sages of contemporary times have pronounced Bhakti to be the sadhana par excellence for this Kali Yuga.

In the late 19th century Shri Sai Baba, the Saint of Shirdi brought about a renaissance of the Bhakti Marg as a powerful potential for spiritual progress. Posterity owes a deep debt of gratitude to this great Apostle of love for recreating the traditional path of Bhakti and for laying open to the masses a way of life rich with possibilities. But Sai Baba's great mission received a tremendous impetus when his radiant successor, the revered Shri Narasimha Swamiji whose birth Centenary we celebrated on the 15th August 1974, gave to the whole movement a definite orientation by reducing the many implications of Bhakti to a disciplined Yoga.

□ □

*Meditation is not to be confined to your pooja-room. At every moment to watch your mind, and to regulate the traffic of thoughts in it—this is complementary meditation. This can be done with pleasure, even as a pastime—with eyes open. Soon a stage comes when, even while you are talking with others, the intellect does this detection and correction within. Such a one can never be deceived by his own words or actions.*

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# Master Revolutionary, the late G. D. alias Baba Savarkar

—By *N. V. Damle, Bombay*

**T**his is the saga of Master-revolutionary Shri G. D. Savarkar, whose birth centenary was celebrated in June 1979.

He conceived the idea of revolutionary movement to drive away the Britishers from India within the first few years of this century when many educated Indians were still under delusion that the British rule was a God-sent opportunity for the welfare of Indians.

Baba Savarkar's organising capacity was so superb that the British C. I. D. could not arrest him for any violent action directly or indirectly and ultimately they arranged to sentence him to transportation for life and his deportation to Andaman Island on June 8, 1909, when he was just thirty years old. This severe sentence was for publishing four seditious (revolutionary) poems, including the one which propounded the theory that without war no nation had attained freedom in the past.

This barbaric sentence had its repercussions in the assassination by a young man, Anant Kanhere, of the then Collector of Nasik, Mr Jackson, who had committed to sessions Savarkar's case, and shooting to death of Colonel Sir William Curzan Wyllie in London by another patriot Shri Madanlal Dhingra. Colonel Wyllie was a senior officer in India Office, London, dealing with the revolutionaries.

In his brief statement Shri Dhingra had said "I attempted to shed English

blood as an humble revenge for the inhuman hangings and deportations of patriotic Indian Youths"

The outcome of assassination of Nasik collector, Jackson, was large scale arrests of many young patriots all over Maharashtra and launching of the famous Nasik Conspiracy case. All-told thirty-seven youngmen were involved in this case and three of them, Sarvashri Anant Kanhere, Anna Karve and Vinayak Deshpande, were sentenced to death by a special Tribunal early in 1910.

Main leader of these revolutionary youngmen was Shri G. D. Savarkar. Born in village Bhagur in Nasik district on June 13, 1879, in a lower middle class family, Baba Savarkar had suffered severe illness in his childhood. Later between the age of six and fourteen he suffered as many as two hundred scorpion stings as if to condition his body for future sufferings.

He had also developed a habit of sleeping on open terrace without clothes during biting cold nights to acclimatise his body to suffer any hardships.

Within a couple of years of his mother's death Babaji was married at the age of 14 years being the eldest son in the family. But hardly he could enjoy any family life because most of the time he was more busy in organising 'MITRA MELA' an organisation of young patriots. Through this organisation Babarao had organised public meetings to



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commemorate birth anniversaries of saints, warriors and patriots in order to instill patriotic spirit among youngmen. Such public functions enabled the citizens of Nasik to listen to the speeches of Lokmanya Tilak, Shivram Mahadeo Paranjape and other leaders.

Baba Savarkar first clashed with the authorities in 1906 for defying prohibitory orders against public meeting and was fined Rs. 10/- which was later waived by an appeal court.

Within a couple of months ( Sept. 27, 1906 ) on Dussehra-Day, the district Magistrate issued another prohibitory order banning procession and meetings within Municipal limits of Nasik. However, Baba Savarkar and his friends soon discovered a loophole in the order and organised a procession and meeting just outside the Municipal limits of Nasik and celebrated the Vijayadashmi day. The infuriated authorities launched a prosecution against eleven youngmen for showing patriotic zeal. This was known as "Vandemataram Case", which continued to be heard in various places in Nasik district for about six months as the magistrate was constantly on tour.

Baba Savarkar and his associates utilised this opportunity in propagating the message of Swadeshi, boycott of foreign goods, national education and demand for Swaraj.

Finally six of the eleven accused including Baba Savarkar were sentenced to pay fines ranging from Rs. 15 to 30/- and were also asked to furnish security bonds for heavy amounts. The other five accused were let off.

Since these cases, Baba Savarkar had become an eye-sore for the authorities. Near about the same time a fiery speaker and Guru of many revolutionaries in

Maharashtra, Shri S. M. Paranjape, was arrested at Poona on June 11, 1908 and was brought to Bombay the next day for court hearing.

Baba went to Bombay from Nasik to render any possible help to Shri Paranjape. Outside the court building he tried to help an innocent businessman belonging to Khoja community who was being harassed by a Police Officer.

The angry officer took Baba Savarkar into custody. Hearing the commotion a senior police officer reached the place and asked Baba his name. Hearing the surname Savarkar the officer almost danced in ecstasy because he was itching to arrest Baba Savarkar. Following the search of his person, the police recovered a pamphlet "How the Russian Organise their revolution." On the strength of this pamphlet Babaji was sentenced to serve hard labour for one month in Thana and Nasik Jails.

While he was in Dongri Jail for a few days, Babaji had a brief meeting with Lokmanya Tilak, whose case was then pending in the High Court.

In 1906 Babaji had received from London the manuscript on the life of famous revolutionary Terrance Mazzini ( Macqswiny ) from his brother Veer V. D. Savarkar and arranged its printing within a couple of months by December 27, 1906.

By June 1907 the entire first edition of the book consisting of two thousand copies was sold like hot cakes. The content of the book was so explosive that a youngman like Anant Kanhere decided to offer himself for killing the Collector of Nasik, Jackson.

In the meantime copies of English translation of another explosive book by Veer Vinayak Savarkar "War of



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Independence (1857)", printed in Holland were brought to India and surreptitiously circulated among youngmen. This book helped in spreading the message of revolt against the British leading to establishment of the Gadhar Party in Bengal, Punjab, Andhra and Maharashtra regions.

Babaji had also received a booklet from his brother in London on preparation of bombs and other explosives through Senapati Bapat, whose statue now adorns the Shivaji Park square at Dadar in Bombay. The formula for bomb-making helped the spread of revolutionary cult shaking the foundation of the British rule in India.

Because of these activities the British Government sentenced Babaji to transportation for life in the dungeons of Andaman Island on flimsy grounds of publication of four seditious poems in 1909.

Despite tremendous sufferings he underwent for more than ten long years in Jail, Babaji's indomitable spirit did not keep quiet. He organised unity among political prisoners leading to several strikes for better treatment. In the process he received hardest punishments as a result his body completely broke down and he suffered from Tuberculosis of lungs.

Another feature of his prison life was that organisation of communication system among political prisoners on the pattern of Morse Signals by clanging fetters on the bar of prison cells. He also devised a system for warning the fresh arrivals among political prisoners against treacherous approvers.

After serving the hard prison term for over ten years Babaji and his younger brother Veer Vinayak Damodar Savarkar were brought back to India on April 6, 1922. Babaji was then sent to Bijapur Jail and kept in solitary confinement while his body was almost a wreck. After about eight months he was sent to Sabarmati Jail in Gujarat where Acharya Bhansali

became his great friend. While Babaji was writhing in great pain in Jail Hospital, Bhansaliji nursed him like a brother. By mid 1922 Babaji's condition was very serious. Therefore, his youngest brother Dr. N. D. Savarkar met a number of political leaders including editor S. A. Brelvi, who launched a demand for Babaji's release.

The British Government finally released him unconditionally after the Civil Surgeon had opined that Babaji would not survive for more than a few hours. Under very trying conditions Dr. N. D. Savarkar brought Babaji to Bombay from Sabarmati and he was kept under expert treatment of Dr. Bhadkamkar.

Later Mahamana Pandit Madan Mohan Malviya arranged for Babaji's treatment at Banaras under expert Ayurvedic Physician Vaidya Ratna Tryambak Shastri. Under his treatment at Banaras on several occasions, Babaji's life was prolonged for about twenty-years, which the great patriot devoted for the service of the nation in various ways.

Among other things Babaji helped Martyr Rajguru and Chandra Sekhar Azad to some extent. He helped Dr. K. B. Hedgewar, founder of the mighty volunteer organisation, the R. S. S. Through Babaji's efforts R. S. S. established its branches in Uttar Pradesh way back in 1932 and finally it spread to Delhi, Bihar and Bengal regions.

Babaji also helped the spread of Hindi.

This great patriot breathed his last on March 16, 1945 at Sangli in Maharashtra.

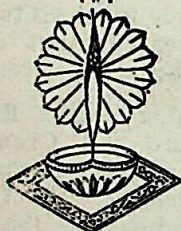
It is but natural that glittering pinnacles are known to the world but nation stands on the solid but invisible strong foundations least known to the world.

Martyrs like Baba Savarkar who devoted their entire life like a burning incense helpful in kindling sparks of patriotism among youngmen of his generation, are needed most today in our country to properly guide our leaders now wandering in political wilderness.

□ □



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# After Skylab more Space Scares

— By Somnath Samel.

## Skylab and Space Scare

Recently, a lot of commotion and scare was created by one of the space missions of the United States, the Skylab. Its impending entry in the earth's atmosphere sent round the world a wave of fear the mankind has never experienced since the last World War. In fact, during

and some of them are as far away as 36,660 km. They are in, what is generally called a stationery orbit, in relation to earth's rotation

## Spy and Killer Satellites

Out of these 4,500 objects about 1,000 are artificial satellites. And if we take into

*[ Rivalry between major world powers has created a dangerous situation in the open space around our earth. How the scientific exploration of the space has turned the race for power in space into a nightmare is explained in this thought provoking article ].*

the last ten thousand years such a big object has never fallen on the earth.

Skylab was really a huge 80 ton object, sent in the space by a human being. Some years back a huge meteorite had fallen in Soviet Siberia. But that natural and devastating phenomenon had occurred in such a remote and uninhabited part of the world that not only the mankind but Russians themselves were unaware of it.

But it is a different story with the Skylab and other space missions. They are created by human beings in the last 25 years and sent around the earth by machines. At present some 4,500 man-made objects are encircling the earth at various heights. Some of them are as near the earth as 10,000 km. from its surface

consideration, that some of them are spy satellites and some of them are killer satellites, the danger to the earth and consequently to mankind would be evident.

Whatever experience we have gone through because of the Skylab's failure to stay in its orbit, was just a part of a great danger mankind is subjected to. We may classify this danger in two categories :

- (1) damage caused by falling satellites or other objects, and,
- (2) danger from big power rivalries especially between United States and Soviet Russia.

If we look to the history of space exploration, we will see that it started with a scientific intention. Atmosphere around the earth sustains the life on our planet.



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Changes in the various layers of this atmosphere cause rains, storms and hurricanes. These changes create gigantic waves in the oceans and send huge quantities of ice and snow on the slopes of big mountain ranges around the world. Atmospheric disturbances even interrupt tele-communication as well as radio traffic. This atmosphere in itself is governed by what happens in outer space. Sun is the major cause of atmospheric changes. Tremendous eruptions taking place on the surface of the Sun send deadly rays and radiation around our planetary system. They not only affect our mother earth but engulf Mercury, Venus, Mars and other planets far away from the Sun and the earth.

### Know thy Space

There are unknown sources of radiation in the Universe. X-rays, gamma, beta and ultra-violet rays coming from far far distant stars and great galaxies affect our outer atmosphere. Their effects are transferred to lower levels and disturb our life in the form of floods, rains and snow. So, the knowledge of this cycle of changes would definitely be helpful for welfare of the people on the earth. The space exploration started with this intention. To know thy space.

Russians had sent their first tiny satellite on 4th October 1957, with this purpose in mind. This first step has really helped the mankind. With the Russians in lead, Americans sent their own unmanned satellite around the earth. Thereafter other countries followed. Now there are many satellites of major countries orbiting the earth, including of our country.

But what started as a scientific exploration has given rise to rivalry.

Therefore, we have, along with communication, exploration, guidance satellites some military satellites. Their powerful cameras and other instruments are trained on each others' activities, military as well as civil. Not only this, some of the satellites are equipped with deadly laser rays instruments. These rays are so powerful and intense, that they can burn down any other satellite or any portion of our earth. Some of these satellites are also equipped with dangerous instruments which can cause serious harm to any country.

### Fatal Fall

Last year Russia just missed creating a major catastrophe on account of one of these satellites. This was a Russian satellite, having an atomic generator on it to supply power to its star gazing instruments. Like American Skylab it came down from its planned orbit and entered the upper layers of atmosphere. Comparing to Skylab's 80 ton weight, it was quite a small one. So it did not cause much stir around the world. Luckily, its debris fell on north-west part of Canada, in a sparsely populated portion of that country. Fatal radio-active debris fell on quite a wide portion of the land. But it did not cause much damage or killed a human being. But by chance, if it had gone one more round around the earth, it would have fallen on New York City, a densely populated area of U. S. A. Naturally, it would have caused vast damage and killed hundreds or perhaps thousands of American people.

Now, Americans and Russians are requesting each other not to equip their space objects with atomic instruments. But what about those, already equipped?

The satellite or any other object, say a rocket, once sent up in an orbit around



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the earth, is not easily retrieved. Once it goes up it is gone for ever. If one thinks of bringing it back to earth, it is just impossible. Because whenever any object plunges into atmosphere, it generates tremendous heat, on account of friction with the air. This heat consumes that object.

#### Damage by debris

This is so far so good. No doubt, huge amount of money spent on its construction and design, is permanently lost. But, at least it does not cause further damage by falling on the populated areas. Unluckily, this is not the case with all these satellites and objects. Some of them while returning to a lower level and one day or the other, they will have to come down—do

not burn out completely. So, some unburnt portion is bound to hit the earth. Taking into consideration its velocity, weight and deadly instruments, there is every possibility of its causing destruction and damage. When we know that there are quite a few thousand objects around the earth and many more will be going up, the possible devastation is unthinkable. So we may say that, we people on earth are living under the shadow of deadly scientific satellites sent up by major powers. The only way to save the earth and its people is to put a stop to their rivalries. But who is in a position to control them? Therefore, I may say that only God can save us, from these power hungry nations. Let us pray to Him.

□ □

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# Rashtreeya Swayansewak Sangh

— By *Vinayak Trivikram Walavalkar,*  
B. A., LL. B.

## Origin, Aim & Object

**R**ashtreeya Swayansewak Sangh commonly known as R. S. S. was founded by Dr. K. B. Hedgewar at Nagpur in 1925. It was founded with the object of organizing Hindus in order to create amongst them a feeling of effective National consciousness, unflinching devotion to Mother Land, love for the countrymen and effective readiness and willingness to work for the good and all round prosperity of the country and its people.

## Its Founder

Dr. Hedgewar was a staunch patriot. After passing his examination for L. M. & S. at Calcutta he decided to remain a bachelor and devote his life for a public cause of upliftment of his country and countrymen in all possible ways including winning of "Swarajya".

He had participated in Freedom Movements in the form of non-cooperation and Satyagraha movements launched by the Leaders of Indian National Congress both before and after 1925. He had also associated himself with the attempts made by some of his extremists and terrorists young countrymen, particularly from Bengal, to over-throw the British Government by violent means.

## Root Cause of all our Ills

With the experience he had of these movements of both kinds he came to the

following conclusions :-

- 1) that the real and root cause of all the ills and problems of the country was the lack of National consciousness and love for the country and countrymen and lack of effective readiness to work for their good in the people. The loss of freedom was only a natural consequence of these two things; namely, 1) lack of National consciousness and 2) tendency of the common man of the society to look to his personal interest at the cost of even national and social interest.
- 2) that the main and primary responsibility of winning the independence of the country was of Hindu Society and therefore the work of organising Hindus and thereby creating amongst them—common man of the Hindu Society—the qualities which they lacked as mentioned at (1) above was an absolute necessity; and that once that was done or was about to be achieved, Muslims and other minorities were bound to join in the main-stream of Nationalism and in all the efforts made by the people—Hindus—to win independence.
- 3) that merely by making speeches and writing articles to create public opinion against the British Rulers and in favour of the freedom movements at interval of several months or years was not by itself sufficient to create



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the necessary atmosphere and qualities in the people to rise as one nation to win independence.

- 4) that underlying the superficial diversities of differences of language, region, castes and sub-castes, sects and sub-sects, and customs, there was a feeling of oneness and unity in the mind of common knowledgeable man of the Hindu Society.

## Sovereign Remedy

With these conclusions reached and with his strong desire and will to serve the country and the people he thought and believed that the first and foremost need of the time was to remove that real and root cause of all our ills and problems, viz the want of feeling of national consciousness and other attitudes and qualities we have just seen. And this according to him could be done only by organising Hindus, i. e., by making them realise that they were one, and had to remain and work together to make the country united and strong. Once that was realised by all Hindus, all over India-knowledgeable amongst them—that was bound to take his countrymen a long way towards the object of winning freedom and also bringing an around prosperity of the country.

## Why a Hindu Organisation

His decision to organise Hindus was not motivated by any ill-will towards Muslims or other non-Hindus. There were very good and logical reasons for that decision. The most important reason was that there was a certain amount of a feeling of fundamental unity in the minds and hearts of Hindus in general resulting from common religious, cultural, historical,

and to some extent even political traditions they have developed from times prior to even historic period because of the common life they lived in this land. This unity was in existence in spite of superficial diversities of various kinds as we saw earlier (See Dr. Radhakumud Mukherjee's Book "Fundamental Unity of India from Hindu Sources" First published in 1945 and then republished by Bhavan's Journal).

Therefore he thought that it was better and more easy to reconstruct the nation on the foundation of that fundamental unity and by organising Hindus than to make efforts to create a new nation, on the slender basis of unity of the people resulting from mere anti-British feeling by bringing about Hindu-Muslim Unity which again, ultimately, whatever the reasons, could not be achieved

## Concept of Hindu Nation

The essence of the concept of 'Nation' or 'Nationality' is always the existence of common consciousness and aspirations arising from common religion, common culture, common history, and common civilisation in a given people living in a given country considered by them as their home land or mother land and they having at the same time no extra territorial affiliation of any kind. Looking from that point of view and applying that test we thought and believed and preached that Hindus were a nation in this land and therefore this was Hindu Nation. We will presently see how the proposition that this is a Hindu Nation is accepted as correct by some independent thinkers of this land both of the present day as well as of the last century. Even a person like Sir Syed Ahmed, a



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great leader of Muslim community of India of last century who did his best to keep the Muslim in India aloof from the Indian National Congress has admitted that India was a 'Hindu Nation'.

Experience shows that occasional launching of freedom movements had no everlasting effect on the mind of the people so as to keep them continuously working with body and mind to fight the British. He therefore thought that some method of working had to be invented which would have the effect of making it a second nature of the people to place the national interest above their personal interest, and they would act accordingly in their day to day life. In other words some system of working had to be devised whereby the people would imbibe in them the qualities mentioned at para (1) above quickly and effectively.

### Activities of Sangh Shakhas

With that end in view he invented the method of opening and running Shakhas (branches or meeting places) of R. S. S. all over the country, where people would meet daily for an hour or so. There they would learn the lessons in devotion to mother-land, love and affection for the countrymen, sense of duty to the country and the Society and thereby imbibe in themselves all the qualities we lacked as mentioned in para (1) above. Accordingly Shakhas of R. S. S. are being held (i. e. the members meet together) at a given place either in the morning or evening or at night. The programme implemented in the Shakhas consists of physical training of various kinds like exercises in 'Lathi' and 'Jambiya', 'Lezim' and games like 'Hututu' or 'Kabaddi' etc. and intellectual training

through lectures, speeches and discourses on various subjects suitable to help the creation and cultivation of the qualities, mentioned earlier in its members. After about an hour's programme of such kind, prayers are offered in the name of almighty God Bhagawa Dhawja (Safron coloured flag), which is the symbol of 'Bharatiya Sanskriti and also of sacrifice and purity and in the name of Bharatmata (Motherland). And then the members disperse from the Shakhas to meet again next day. This has been going on ceaselessly from 1925 with such suitable changes in the programme as necessitated by change of time and circumstances from time to time.

### Achievements of the R. S. S.

Through the working of these shakhas R. S. S. has been able to bring and keep together permanently, all over India, from Kashmir to Kanyakumari, lacs and lacs of people—young and old, rich and poor, educated and illiterate—from all the sections of the Hindu Society. It has also been able to inspire them with sincere desire and create in them determined will to go on working ceaselessly to carry it's message to more and more people to make them rise as one nation.

Experience shows that R. S. S. Swayansevakas by and large—average from amongst them—come to develop a nationalist outlook on and approach to all the problems and questions of national or public importance. They also act accordingly in their day-to-day life whatever may be the sphere of their activities. This is a natural result or consequence of the intellectual and physical training they receive through



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the working of daily Shakhas they attend year after year.

By now it is clear to all that the members of R. S. S. have always been of great use to the nation, in many many ways. They always run—and they are the first persons to run—to help their countrymen in times of natural calamity like heavy floods, heavy rains, cyclones, and storms. Such help is given by them irrespective of the caste, creed or religion of the sufferers. And for giving this help they do not depend upon any assistance either by Government or semi-Government Agency or any other persons. They collect funds and food grains and clothings on their own and help the residents of affected area.

### **Though Not a Political Party Yet Worked in Emergency—Why ?**

R. S. S. and its members have rendered very useful service to the nation—in many other ways and spheres and national life also. R. S. S. was never and is not a political party, yet, its members had to work hard to fight against the internal emergency and then to work hard to build up the Janata Party and thereafter to enable that party to win the Parliamentary Election of 1977 for restoration of Democracy. All this was required to be done by way of an exceptional and extra-ordinary activity undertaken and accomplished by it to meet an extraordinary and abnormal situation created by the declaration of the internal emergency. Nearly 70% of the detenus and "Satyagrahis" in jails during the emergency were the members of R. S. S.

Then again all honest and independent persons, who have no axe to grind in

politics, know and appreciate how all the RSS members, who happened to be working in the Janata Party, in the capacity as politicians, behaved in a very responsible, able and exemplary manner to preserve the unity of and amity in the Janata Party till last. And this they did in spite of the most provocative attack on their honesty, integrity and even loyalty to the nation and the Janata Party ( see Achutrao Patwardhan's article on R. S. S. in Indian Express of June 1979. )

### **Allegations against the R. S. S. Proved False**

It is also by now clear to all that all allegations against RSS and its members that they were concerned with or responsible for Aligarh and Jamshedpur riots have been proved to be false. That is the report of the minority commission. To the same effect were reports of the different inquiries made in respect of other communal riots that took place in the past when similar allegations were made against RSS.

This in short is the way RSS has been working and serving the nation and there is nothing to show that any of its members has said or done anything against Muslims or other non-Hindus. Can then any one honestly say that it is anti-national and anti-muslims, or anti-christians, just because it refused to merge itself in the Janata Party and it put forward the concept of a Hindu Nation ?

### **Opinions of Eminent Writers and Thinkers**

Now we will see as we have said earlier the opinions of some of the thinkers on the subject of Hindu Nation.



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Shri M. C. Chhagala, the ex-Chief Justice of Bombay High Court a man of great learning erudition and great thinker says in his article dated 27th September 1978 in Bhavan's Journal.

"Our Indian culture is a composite culture but Hindu Culture is the most important aspect of that culture.....in the true sense we are all Hindus although we may practise different religions.....I am a Hindu because I trace my ancestry to my hindu aryan forefathers and I cherish the philosophy and the culture which they handed down to successive generations. If only we accept this proposition and call ourselves Hindus by nationality, it would be the greatest triumphs for secularism."

Sir Sayed Ahmed to whom we have made a reference earlier says :

"By the word 'Nation', I mean both Hindus and Muslims ..... These are various grounds on which I designate both the communities that inhabit India by the expression 'Hindu Nation'. (See Refis Zakaria's book 'Rise of Muslims in Indian Politics' ( 1971 Edn. pg. 356.)

Shri Frank Moraes a well-known

editor and writer in his book ' Witness to an Era ' published in 1977 page 159-says "Another aspect of the paradox of India is that in spite of its division, it is Hinduism that has so far been the one force preserving unity in diversity. What common strand binds the hindu punjabi in the north and the hindu malyali in the south but the tie of religion. Racially and linguistically they are poles apart and the future ability of Hinduism to adjust its socio-religious structure to the rapidly changing politico economic values of India. will, I believe, largely determine the shape and pace of country's progress".

Swami Vivekanand and Aurobindo referred to this country as a Hindu nation in many of their speeches, and writings. Yadunath Sarkar, a great historian has said about Shivaji the Great: "No other Hindu has shown such constructive genius in Modern times." ..... "He proved ..... that Hindu race can build a nation, found a State.....He taught the Modern Hindus to rise to the full stature of their growth".

□ □

*It is the nature of the lamp to give light. With its help some may cook food, some may forge deeds, and some may read the Bhagavata ( scriptures ). Is it the fault of the light ? So, is it the fault of God that some try to attain salvation with the help of His holy name, while others use His name for success in attempted theft ?*

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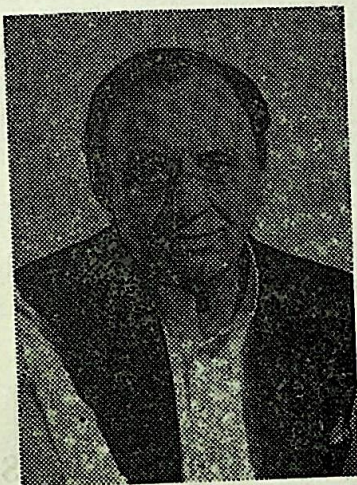
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# The Creator of Everlasting Songs

— By *Smt. Indumati V. Choubal*,  
B. A. (Hons.) B. T.



**T**he Gujarati Cinema Songs and the composer Avinash Vyas are two inseparable concomitants. Mostly the guess is correct when people say that the music director of a particular Gujarati film (barring a few exceptions) is Avinash Vyas. It is not an exaggeration to say that in 90% of Gujarati films the composer and the music director is A. Vyas. This statement may seem to be an exaggeration but it is a fact. Not only to the Gujarati community but even to the provincial admirers of films, A. V. is quite familiar. The very utterance of his name reminds them of his most famous song "Taliyona Talegori garbe ghume gane" This immortal composition of A. V. is hummed even by the non-Gujarati listeners. Where else can there be a better appreciation of art?

A. V. has been in touch with this work for the last forty to fifty years. It is easy to be either a poet or a musician but to be both at one and the same time

is a rare thing. His compositions and the tunes come out of lips with beautiful, melodious tunes. They go hand in hand. He has never to tell his film producers that the composition is ready but for the tunes, they have to wait.

Supply according to demand is at his fingers' tips. There is a danger in such cases that the artist and his art may be changed and only the creation, (art) may remain unchanged. A. V. is far from this defect. In spite of having composed ten thousand songs, his inborn art and its great worth have not been lessened in the least. The standard of art has never degraded with the bulk of these songs. 75% of the films which he has directed the songs and tunes have secured Silver Jubilee awards This indeed is example of a high standard achieved along with a vast number of creations.

Since his very childhood Avinash had the hobby of composing tuned songs; he was more interested in this hobby than in studies. This hobby of his was never given any appreciation by elders in his family. But the inborn virtue would not disappear due to external forces. He reached the great height of art after undergoing a number of physical hardships as well as mental agonies. To achieve greatness is not therefore so easy!

Ras Garba is the very soul of Gujarati films. A. V. has composed thousand and one such Ras Garbas. He has also composed a variety of songs like devotional songs, love songs, viranis and



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humorous songs. We have heard of extempore poetic ability in poets but here is extempore poetry clad in divine notes which is exceptional in poets. This is possible only when the composer has a mastery over words and tunes. The Indian Government even honoured him with the award of "Padma Shree" title. But before taking all these honours he had already secured the respect of the people. It is a genuine proof of his fame and popularity that his songs have been sung in most Gujarati homes. His most popular film song "Raknhamakdamara, rame ramata rukhya" has been translated in not less than fourteen languages. This is certainly the height of his great popularity.!

Asha Bhosale had gone to England and other Parts of Europe for her vocal music programmes. While singing songs she sang one of A.'s most popular song "Bakire peghladini." The audience was so much carried away by the tunes of the song that Asha was applauded with cheers. A unique idea struck her mind and she thought of calling the composer of the song to the foreign land so that it would be fitting the occasion. A. V. immediately went and he was given the highest respect and the foreigners were

actually mad with his song.

Sulochana, his wife, is a playback singer of very great fame and she is an asset to A. V. helping him in tuning his songs. She happens to be the daughter of the great famous actor and singer, Shri Krishnarao Chonkar. A. V.'s son Gaurang is equally efficient and an asset to A. V.

The great characteristic of his nature is sentimentality. His heart melts at the slightest pain caused to others. Tears appear in his eyes at the highest peak of joy, as also at the saddest sufferings. If his song is sung with emotional feeling he feels a sense of gratitude for the singer, for having done justice to his composition and his joy knows no bounds!

A. V. has been able to collect nearly Rs. 1,00,000/- recently in a rally with the help of famous and popular film actors for the sufferers of Morvi. He also gave programmes to collect money for them in Gujarat. True to his name Avinash (imperishable) has composed songs with tunes which will remain everlasting!

□ □

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During his long career as teacher, stretching over nearly two decades, Shri Godbole has acquired vast experience of the student world. Being a genuine lover of students and having a sincere desire to help them, he has acquired a rich fund of observations about the behavioural pattern of students and developed his own technique of imparting instructions.

Shri Godbole is so interested in students that he is always in an expectant mood for welcoming students. Once a student comes under his care and guidance he does not spare any efforts. As a matter of fact, he toils for him. His vocational class has served as a very useful base for promoting careers of many a student. He has also made very valuable contribution to the S. S. C. Lectures Series held last year in the city.

The nation could do with many more teachers like Shri Godbole. If we had teachers like him in sufficient numbers, the prevalent student unrest would disappear like a bad dream. The Bombay Municipal Corporation has fittingly recognised his valuable services in the field of education. In this International Child's Year, let us salute Shri Godbole and felicitate him for his outstanding contribution to the cause which is so dear to his heart and which he is pursuing with such missionary zeal.

□ □

*So long as these passions are directed towards the world and its objects they are enemies, but when they are directed towards the Deity they become the best friends of man, for they take him to God. The desire for things worldly must be changed into longing for God; the anger which you feel towards your fellow creatures must be directed towards God, for not manifesting Himself to you, and so on with all the other passions. The passions need not, and cannot be eradicated but they can be educated and turned into a different channel.*

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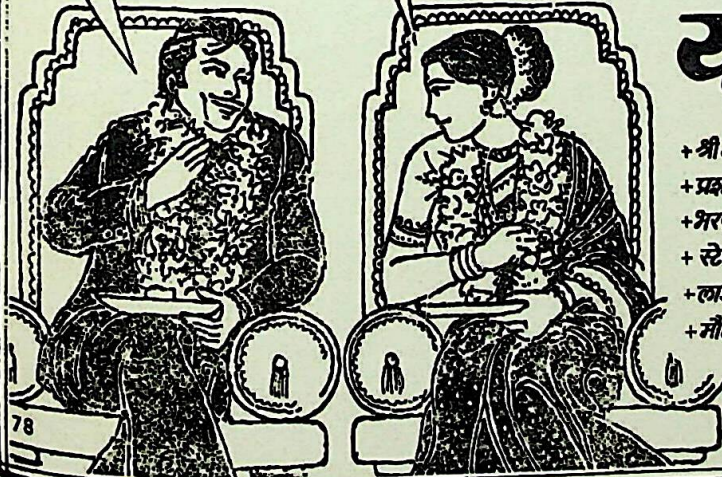
Guaranteeing justice, equality and security to every one and ensuring overall happiness and a respectable life as a matter of right to one and all are the underlying principles of the general policy of the Government of Maharashtra... Naturally, the focal point of the entire socio-economic programme of the State, aimed at its all-out progress, has always been the weaker sections of the society...

In keeping with this, a chain of progressive policies and radical programmes, like land-distribution, construction of houses for houseless, providing basic amenities to slum-dwellers, concessions to economically backward sections, special Tribal Sub-Plan for Adiwasi welfare, cheaper power supply for agriculture, guaranteed fair price for agricultural produce, minimum wages for agricultural labourers, rural employment guarantee scheme, employment generation for educated unemployed, promotion of self-employment, stipend to educated unemployed remaining without employment for four successive years and the like has started in Maharashtra... The State Government is committed to all its progressive policies and radical programmes. Involvement of the people in their successful implementation is, however, absolutely necessary

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